

6
MASONRY *farther* DISSECTED;

OR, MORE

SECRETS

Of that Mysterious

SOCIETY

REVEAL'D.

Faithfully *Englisht* from the *French* Original just publish'd at *Paris*, by the *Permission* and *Privilege* of M. DE HARRAUT, Lieutenant-General of *Police*.

With Explanatory NOTES (both serious and comical) by the TRANSLATOR.

Likewise,

An APPENDIX, wherein are contain'd,

- I. The *Free-Masons* Reception in Foreign Parts.
- II. The *Free-Masons* Apology, as publish'd at *Paris*.
- III. *Free-Masons* a dangerous Society; from the CRAFTSMAN.

L O N D O N:

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MASONRY

FARTHER

DISSECTED.



THE Party must first of all be propos'd to the *Lodge*, by a Member thereof, as a Person worthy Admittance into the Society.

Answer being made, That he be admitted to present himself;

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The Recipiendary, or Candidate, is then conducted by the Propofer (a) (who becomes, as we may say, his *Parain*, or God-Father, into a Room without Light, in the same House where the Lodge is, and is there asked, *Whether he has a Call to be receiv'd?* (b)

If he answers *Yes*; they then interrogate him concerning his Name, his Sur-name, his Quality, &c.

Then they take away whatever he has of Metal about him, as Buckles, Buttons, Rings, Boxes, &c. (c)

This done, they bare his right Knee; make him put his left Shoe down at Heel,

(a) Accompanied by some Brethren Assistants, as evidently appears by the Sequel.

(b) *i. e.* Whether he be desirous to become a *Mason*.

(c) This, I have been told, they phrase, *Depriving him of Metal*. They take even his Money; but all is punctually restor'd.

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Heel, and wear it slip-shod; blind-fold his Eyes; (*d*) and in this Plight keep him to contemplate on the Matter, for about a Quarter of an Hour.

The God-Father, on leaving his God-Son in that State of Obscurity and Darkneſs goes and knocks thrice at the Lodge-Room Door, where (*e*) the venerable Grand-Maſter, with

(*d*) With a clean Napkin, or Handkerchief, as we may preſume. They hold, like other Sectaries, all who are not *Fre-Maſons*, to be actually in a State of Darkneſs: However, I could never learn, that they uſe this Ceremony of Blindfolding in any of the numerous *Engliſh Lodges*.

(*e*) Poſſibly, there is but one *Lodge of Free-Maſons* at *Paris*, and ſo that *venerable* Chief of this ancient *Order* officiates in Perſon. Here in *England* each *Lodge* has its reſpective Maſter and Wardens. The *Engliſh* Right Worſhipfull *Grand-Maſter* is ſcarce ever at the Trouble of *Makings*, except when the *Brother* be *Made*, is a Perſon of very eminent Degree, as *Brother LORRAIN*, now *Grand-Duke of Tufcany*, or ſuch-like Grandees.

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with his Officers, and the Body of Members, are assembled.

Hereupon the Grand-Master, from within, answers also with three Knocks (*f*), and orders the Door to be open'd.

The God-Father entering, says; *He comes to present a Gentleman, whose Name is * * *, and who desires to be receiv'd, as a Brother.*

Note, Both without and within the Chamber of Reception, there are divers Brothers, (*g*) with drawn Swords
in

(*f*) By striking, with a neat little Mallet, pretty hard upon the Table. Every Master of a *Lodge* has one to use on all Occasions, as calling, *To Order, Silence, Charge, Drink*, or the like, all which he does by three great Knocks, as Pauses between the two latter Ones.

Note. Almost every Thing in *Free-Masonry* goes by the mysterious Number *Three*.

(*g*) In the *English Lodges* generally they have only one *Brother*, who is a poor One, and guards the Door within-side: He has a swinging Broad-Sword,

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in their Hands, standing Guard to keep off the Prophane. (*b*)

The Grand-Master, who wears round his Neck a blue Ribbon cut in Triangles, (*i*) says, *Ask him, if he has a Call?* (*See the Note above.*)

Upon

Sword, naked in his Hand, and has, as I have been told, a Crown for his Evening's Trouble, besides Wine to drink, and a Pint Bottle home with him, if only a Lodge-Night; but at a *Making*, he partakes of the Feast, and, together with the usual Emoluments, has, in common with the other Brethren, and Visiting-Brothers, a new White Leather-Apron, and two Pair of Gloves.

(*b*) Thus do *Free-Masons* in *France*, it seems, stile all such as are not of their Fraternity. And why should we wonder at that? Do not those of every Sect or Persuasion, do the like, and even bestow far more opprobrious Epithets?

(*i*) Here our Author quite puzzles me, since I cannot devise what he can mean by this Ribbon cut into Triangles. Are these *French Free-Masons*, Dissenters or Hereticks? With us, both Grand-Masters and Grand-Wardens, nay all Masters and Wardens, wear fine broad Ribbons, whereon are pendent upon their Breasts what they, particularly,

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Upon this the God-Father, in Obedience to his Command, goes out to ask the said Question.

The Recipiendary having answer'd affirmatively, and his Reply being reported ;

The Grand-Master then says, *Let the Candidate make his Entrance.*

He is hereupon introduc'd. Being come in, he is led about the Room, round a Space mark'd out upon the Floor with Chalk, within which is drawn a Sort of Representation, on two Columns, of the Ruins of *Solomon's Temple*.

On the two Sides of this mark'd Space, are also figur'd out with Chalk

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larly stile their *Jewels*. These I have seen often enough. A Master's *Jewel* is the *Square* ; a Senior Warden's, the *Level* ; and a Junior Warden's the *Plumb-Rule* : So I know not what to make of this trianglified Ribbon.

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a large J, and as large a B. The Explanation whereof is not given till after the Ceremony of Reception, or *Making the Brother*, is over.

And within the said Space stand three lighted Tapers, placed in a Triangle, whereon, at the Novice's Arrival, they sprinkle Gun-powder, or pounded Rosin, in order to frighten him by the Effort which their so doing produces. (k)

B

The

(k) The *French* being a People of peculiar Vivacity, as is well known, they have doubtless made great Improvements in *Masonry*, certainly with a laudable View of out-doing our Flegmatick Islanders; else why these Fire-Works, to shock and terrify the poor Novice? I could never learn, that either our *English*, or even the *Scottish* MASONS, who, it seems, are Schismaticks in this, as well other Points, having ever had any Thing like this. Indeed, I have been assur'd, that the Reverend Mr. N——n, a Gentleman of a most happy Invention, once propos'd to a great Assembly of Brethren, the introducing such
Things

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The Novice, or Recipiendary, having made three Turns round the *Lodge*, he is brought to the West End of that marked Space, as described above, just opposite to the Grand-Master, who is standing behind a two-armed Chair whereon is a Book containing the Gospel according to St. *John*.

Then

Things into *Makings* ; but that, on his Motion's being over-ruled, he took it into his Head to employ his *Crackers* elsewhere, which is a Piece of Secret History perhaps known to few but myself. And here I must take Leave to insert a merry Passage, which I know to be Fact. The late Mr. *Pinkethman*, of facetious Memory, having been prevail'd on to become a Brother of the Society, was, in Order to his Initiation, conducted to a certain Tavern, where was held the *Lodge* whereof he was to enter himself a Member. Being left in the Kitchen over his half Pint, till his intended God-Father, with others, came to fetch him, a roguish Drawer thrust the Salamander into the Fire ; which being in the Cook's Way, she angrily

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Then says the Grand-Master to the
Novice, *Have you a Call?*

B 2

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grily asks him, why he left it there? Why, answer'd he, *Don't you know that we have a Making of Free-Masons to Night?* Hah! cried poor Pinky, starting up, and staring as if bewitch'd, *What do you say? Making and Salamander? Here you Sir, take my Reckoning.* At that Instant the Brethren came down for him; but away ran Pinky and they after him; but no Persuasions could bring him back, and so the Fraternity irrecoverably lost a worthy Brother, who would infallibly have given them infinite Diversion. As to the Rest, the only Method I could ever find yet taken by our *English Masons* to surprize, or terrify their new Brethren, or Novices, is this: *viz.* immediately on the Novice's first Entrance (for they enter one by one, how many soever are made at once) the whole Body of the Brotherhood then present, more or less, being rang'd round the Lodge, chalked out, as above, in an oblong-Square, in due Order, that is, the *Master* in the *East*, the two *Wardens* in the *West*, the *Fellow-Craft* in the *South*, and the *Enter'd-Prentices* in the *North*, all ready cloathed, *i. e.* with their white Gloves and Aprons on, they all at once with one Motion, clap their Right-hands hard on their Left-breasts, and then

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The Novice having replied, *Yes, Grand Master*; that Chief of *Free Masons* says; *Let him be shew'd the Light; he has been depriv'd of it long enough.* (l)

Immediately thereupon his Eyes are unblinded, and he beholds the Brethren all standing in a Circle, with drawn Swords in their Hands. (m) Then he is made to advance at three Strides, or Pauses, quite up to a little low Stool at the Foot of the great Chair

then as hard or harder down on their Right-Skirts, against their Aprons, which sudden Noise (added to the odd Accounts given relating to this mysterious Society, particularly by Women) fails not to startle the New-Comers: And undoubtedly it wou'd operate more powerfully were they blind-folded, which Ceremony, as I hinted, is not here practised.

(l) See the Note wherein Mention is made of the Darkness they judge all Men to be in till they are *made*; i. e. become *Masons*.

(m) This Article of Drawn-Swords I also take to be another Innovation, *a la Françoise*.

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Chair behind which the Grand-Master is standing.

Then the Brother Orator says to the Novice; *You are going to be initiated into a most respectable Order, which is more serious, perhaps, than you imagine. It has not in it any Thing contrary to Law, to Religion, to our Sovereign, or to Morality. Our Venerable Grand Master will acquaint you with all I omit.*

After this, he is made to kneel with his right Knee bared upon the little Stool, holding up his left Foot off the Floor; while the Grand Master says to him.

You do promise never to write, engrave or reveal the Secrets of Free Masons and Free-Masonry, but only to a Brother in a Lodge, and in Presence of the Venerable Grand Master.

They then strip open his Breast, to see

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see whether he is not of the wrong Sex, and apply to his left Pap the Point of a Compass, open'd in a direct Square, (which he himself must hold there) and laying his right Hand on the Gospel, he pronounces these dictated Words; viz.

I promise this, under no less Penalty, than having my Tongue pluck'd out, my Heart torn from my Breast, my Body burned and reduced to Ashes, to be cast into the Wind, that I may never more be spoken of among Men: So help me God. (n)

They

(n) We have had this Oath, or Solemn-Obligation of a *Mason*, as they rather term it, printed more largely in some New's-Papers, and likewise in a Pamphlet; wherein the Author, a *Quondam-Mason*, has (as some of that Fraternity have affirm'd) maliciously publish'd only just what might make the Brotherhood ridiculous, and secred such Particulars as are truly grand, noble, generous

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They then oblige him to kiss the Book, and the Grand Master making him approach and stand by him; they clothe him, *i. e.* put on his *Free-Masons* Apron (made of a white Skin) give him a Pair of Man's Gloves for himself, with another Pair for a Woman, to present the Person of that Sex for whom he has most Esteem.

Next they explain to him the Meaning of those Letters J and B. which are within the Chalked Space, and which are the Symbol of their *Signs* whereby to know each other: *viz.* The J signifies *Jakbin*, and the B signifies *Boaies*, (*i. e.* *Jackin* and *Boaz*. See 1 *Kings* viii. 21.

Note, These two Words are English;

generous and beneficent: which (say they) is a very *Un-masonry* Procedure, and not at all acting upon the *Square*.

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glisb; (o) and they thus represent them in their *Signs* among themselves; *viz.* They put their right Hand, open and extended, to the left Side of their Chin, and withdrawing it in a direct Line towards the Right, they strike with it on the right Skirt of their Coat; which done they take each other by the same right Hand, mutually applying their Thumbs to their first Joint or Knuckle, of the Other's Fore-finger, pronouncing the Word *Jachin*, and then both strike themselves on the Breast with the same Hand. After they again join their Hands, placing their Thumbs on the
Knuckle

(o) Here this Discoverer is egregiously out; mistaking *Hebrew* Words for *English*: But indeed one need not wonder at finding such Ignorance of Scripture among *Papists*, more especially those of the Laity. Might he have perus'd the Bible, the first Book of *Kings* (as above) would have instructed him better

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Knuckle of each other's Middle Finger, pronouncing the Word *Boaz*.

This Ceremony over, and its Meaning explain'd, the Recipiendary is stiled *Brother*, and they all sit down at the Table, where, with the venerable Grand-Master's Permission, the new Brother's Health is propos'd, each having before him a full Bottle.

When they are thus making ready to Booze, the Word is; *Let us have some Powder*. Thereupon they all rise up. The Grand Master cries, *Charge*; and they all pour their Powder, *i. e.* Wine, into the Glasses. *Handle your Arms*, cries the Grand Master, and the new Brother's Health is toasted, in doing which the Glasses are lifted to their Mouths at three Pauses.

Then before setting down their empty Glasses on the Table, they put them to their left Breast, next to their

C

right

right Breast, and then with the Arm extended strait forwards, with three Motions in all, which done, with three other Motions, or Pauses, they set them perpendicularly down on the Table; and then clapping loudly with their Hands thrice, they thrice call out *Vivat*.

On the Table stand three large Wax Tapers in high Candlesticks, placed Triangular-wise. (*p*)

If accidentally they perceive, or fancy they perceive any suspected Person introduced, or got in among them, it is signified to the others by saying,

(*p*) These three Tapers (in grand and elegant gilded Candlesticks, made like Columns of some one of the five Orders of Architecture) they term their *Three Great Lights*; and if ask'd what these do represent, their Answer is, The SUN, the MOON, and the MASTER-MASON. They do, or should stand due *East*, due *West*, and due *South*.

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saying, *It rains*; (q) thereby giving Notice, that every one must be on his Guard, and talk no more like *Masons*.

As it may possibly happen, that some of the *Profane* may have learned the *Signs* which denote *Jackin* and *Boaz*, in order to prevent all Surprise, in joyning Hands, as above, one says to the other (in Case he suspects him not to be really a *Brother*) J to which the other replies A. Then says the first C and is answer'd H. J says the first again; N cries the latter: Which Letters joined form the Word *Jackin*. (r)

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(q) On such Occasions, they have also other Expressions; as we often hear them say, in mixed Companies, where any Thing relating to *Masonry* is started, *It drops*, *The House is untiled*, &c.

(r) As this Article requires some further Explanation,

The same Method is observ'd with Respect to the Word *Boaz*, by pronouncing alternately and successively the Letters whereof it is composed.

And

plication, I shall endeavour to make it plainer and more familiar to the Reader. So (to use the Stile of our *French Masons*) since the *Brotherhood's* Signs, &c. are got out among some of the *Profane*, they may be apt enough, when among real *Masons*, to tip a *Sign* by way of Decoy. Upon this, some *Brother* answers with *another* (for it seems they have many of them) and perhaps beckons the *Stranger* aside, giving him his Hand, in order to receive also the *Token* or *Gripe*, as well as the *Sign*. If the *Stranger* is likewise right in that, then the *Brother*, to try him farther, says, *If you are what you would be taken for, give me a Word*. The *Stranger* (many of whom have picked up even more than all that) usually replies, artfully enough, *Give me one, and I will give you another*. Then says the *Mason*, *No, but I will Letter it with You*. So as above.

But notwithstanding these and all other Discoveries, that have been hitherto made of the *Mysteries* of *Masonry*; yet it is still averr'd by 'em, that one Way excepted, there is no Possibility that their

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And these are the chief *Signs* and *Tokens* whereby the True *Brethren* mutually know each other.

their whole and entire Magazine of *Secrets* shou'd ever be divulged. Which is, for the *Fraternity* to have a general Meeting for that very Purpose, and unanimously concur in penning down what is known among them; otherwise (say they) the Thing is utterly impracticable, no one being ever yet found who was able, without being *prompted*, to answer even to a moderate Part of their *Catechism*; which, by the Way should *prompt* them to be more perfect in their *Lessons* and not suffer Themselves to be outstript by *Children*; however, notwithstanding their boasted Assurances, their other darling *Secrets* may probably still be shortly revealed, their *Mystical Emblems* explain'd to as mean Capacities as *Quarles's*, and all their *hidden Works of Darkness* in due Time *see the Light*.

The

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The Free Masons Reception in Foreign Parts.

From *Paris*, March 10. 1737.

THE sudden Encrease of the Society of *Free Masons* in *France*, has given such Offence, that the King forbid their Meeting at any of their Lodges; nor would the States of *Holland* suffer them.

From *Rome*, July 18. 1730.

The Society of *Free Masons*, lately detected at *Florence*, makes a great Noise: They pass there for *Quietists*; but here it is said they are of the *Epicurean* Sect, and that there are no Laws too severe to deal with them. The Pope sent the Father-Inquisitor of that Office, Post to *Florence*, in Order to prosecute them, at the Request of the Great Duke of *Tuscany*, who was absolutely resolv'd to extirpate the whole Sect.

As his Highness is since dead, and the Duke of *Lorrain*, who was made a *Free Mason*, in *England*, is to succeed, this Prosecution may not go far.



The Free Mafons Apology.

As it was Published at Paris, in March, 1737.

THAT the *Views* the *Free Mafons* propose to themselves are the most pure and inoffensive, and tend only to promote such Qualities in them as may form good Citizens, and zealous Subjects; faithful to their Prince, to their Country, and to their Friends: That the Name of *Free Mason* is far from being an insignificant Title: That the Duty it prescribes to those that bear it, is to endeavour to erect Temples for Virtue, and Dungeons for Vice: That he is by no Means afraid of violating the Secret imposed upon

upon them in publishing, That their principal Design is to restore to the Earth the Reign of *Astræa*, and revive the Time of *Rhea*. He assures the *Fair*, that the whole Brotherhood is full of Respect and Veneration for them; but that these Sentiments are not exempt from Fear; and that Fear obliges the *Free Masons* to exclude the Sex from their Assemblies: which he concludes, ought not to provoke the Indignation of those who are the Objects of it: To prevent such an Effect, they need only recollect from whom *Adam* receiv'd the Apple: Sad Present! Since had it not been for that fatal Apple, *Adam* would have remained the first Free Mason.

The

FREE MASONS *a dangerous Society.*

From the CRAFTSMAN, April 16. 1737.

Mr. D'anvers,

AMongst all the various Instances of our Advantages over other Nations in Point of *Liberty*, there is one so very remarkable, that it deserves your most serious Consideration ; I mean the Toleration of that mysterious Society call'd *Free Masons*, who have been lately suppress'd not only in *France*, but in *Holland*, as a dangerous Race of Men ; (*See p. 22.*) whereas here they are permitted to hold their private Meetings in every Part of the Town, and even to appear in Publick Procession with the Ensigns of their Order.

Indeed, I have often wonder'd that they have not been laid under some Restraints even in *England* ; for tho' our present most excellent Ministers have always preserved a sacred Regard to *Liberty*, I think no Government ought to suffer such clandestine Assemblies, where Plots against the State may be carried on, under the Pretence of a *Brotherly Love* and good Fellowship.

D

The

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The *Act of Toleration* does not allow of *private Conventicles*, even in Cases of *Conscience*, but enjoins that all *Places of divine Worship*, shall be not only *licensed*, but *publick*. Shall more Indulgence be granted to his *incomprehensible Fraternity*, who do not pretend, as far as I ever heard, to plead *Conscience*, or any *publick Emolument* in their Behalf?

They derive their Original, as I am inform'd, from the Building of *Babel*, which every Body knows was an audacious Attempt against *Heaven*; insomuch that God himself thought fit to defeat their Design by the *Confusion of Tongues*, that such impious Offenders might not understand one another. But, on the contrary, our *modern Masons* pretend to an *universal, dumb Language*, by which People of all Nations upon the Face of the Earth, who are initiated into their Mysteries, can easily converse together, by the Help of *certain Signs*, known only to themselves.

It is likewise said that by the *same Signs* they can oblige any of their Brethren to leave off their Work, and follow them wherever they please; a Power which may be some Time or other turned to a very ill Use.

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The *Concord* and *Unanimity*, which reigns so remarkably amongst them, is very surprising; for though they are composed of all *Nations, Parties* and *Religions*, We are told that there hath not happened the least Quarrel or Disturbance in any of their Assemblies.

That *impenetrable Secrecy*, for which they are so famous, is likewise Matter of just Suspicion, and seems to indicate that there is something in their *nocturnal Rites* and *Ceremonies*, which they are afraid of having discovered.

For this Reason, they not only lock themselves into the Room, where they meet, and suffer none to wait upon them, except *Brethren*; but upon all extraordinary Occasions, a *Centinel* is placed at the Outside of the Door, with a *drawn Sword* in his Hand, to prevent all Discoveries.

This is not the only Mark of their being a *military Order*; for it is very observable that they give their *chief Officer* the Title of GRAND-MASTER; in Imitation, I presume, of the *Knights of Malta*; nay, he hath a *Sword of State* carried before him, almost as large, and richly ornamented as That of his Majesty. This Sword was pre-

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sented to them, as I am inform'd by a *great Roman Catholick Peer*.—With what View I shall not take upon me positively to determine.

There seems likewise to be something emblematical in the *Gloves* and *Aprons*; a *Glove* is only another Word for a *Gauntlet*, which is a *Piece of Armour for the Hands*. An *Apron*, indeed, is a proper Badge of *Masonry*, in the literal Sense; but it is likewise a Term in *Gunnery* for a flat Piece of Lead to cover the *Touch-hole of a Cannon*, when it is loaded; and I leave my *Superiors* to judge whether it may not be made Use of by our *Free Masens* to typify something like it.

It farther deserves Notice how artfully they have dispersed themselves, in *different Lodges* through all Parts of the Kingdom; and particularly in *this great Metropolis*; as if it were on Purpose to beat up for *Volunteers*, in which they not only admit *Turks, Jews, Infidels*, but even *Jacobites, Nonjurors*, and *Papists* themselves.

They keep their Proceedings so very private, that it is impossible to guess what *Seal of Secrecy* they have invented, which is able to tie up the Mouths of such *Multitudes*,

tudes, whom the most solemn Oaths could not bind, upon any other Occasion.

I wish it may not be somewhat like *that horrid Obligation*, which *Catiline* administer'd to his *Fellow-Conspirators*.

Upon the Whole, *this mysterious Society* hath too much the Air of an *Inquisition*, where every Thing is transacted in the Dark.

It may be said, that a *learned and worthy Divine of the Church of Eng and*, hath long ago publish'd the *Institution of the Free Masons*, which contain nothing but what is perfectly innocent, and prove them to be rather a *whimsical* than a *dangerous and formidable Sect*. But I must observe that *this Book* seems design'd rather to *amuse* than *inform* the World; for it is not to be supposed that he would reveal *those boasted Mysteries*, in which the very Essence of their *Society* consists.

But the most material Argument is, that there are so many of the *Nobility, Gentry*, and even the *Clergy*, of the most undoubted Affection to his Majesty's Person, Family, and Government, in *this Society*; that as it will be impossible to carry on any wicked Designs against him without their Knowledge,

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ledge, so it cannot be supposed that they will concur in them, or conceal them. But, with all due Deference to *these Hon. and Rev. Persons*, I beg Leave to give my Opinion, that *this Argument* is very fallacious, and upon which we can have no sure Dependance; for I apprehend the *Obligation*, which the *Free Masons* take to be of such a Nature, that the *blackest Conspiracies, or Machinations*, will not allow them to break through it. Besides, how can we be sure that *those Persons*, who are known to be *well affected*, are let into all their *Mysteries*? They make no Scruple to acknowledge that there is a Distinction between *Prentices* and *Master-Masons*; and who knows whether they may not have an higher Order of *Cabalists*, who keep the *grand Secret* of all entirely to themselves?

It may be ask'd, perhaps, in what *Plots*, or *ill Designs* of any Sort, they have been engag'd since the first Foundation of *their Society*? This Question is not easily answered; for their Principles and Actions are so unfathomable, that nobody can say with Certainty, in what they are concern'd, or not concern'd; but I cannot help thinking them at the Bottom of *one Affair*, I mean
the



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the late Tumult at *Edinburgh*, and the Murder of Captain *Porteous*; which was concerted and executed with so much *Unanimity* and *Secrecy*, that none but a Mob of *Free Masons* could be guilty of it, without the Discovery of *one Person* in so numerous a Multitude as were concern'd in the Perpetration of that *atrocious Fact*.

I am glad to hear that a *Law* is likely to pass in the Nature of the *Black-Act*, for preventing *such Riots*, for the future, by trying the Authors of them in *England*; for if the *Scots* will not find one another guilty, there is all the Reason in the World they should be try'd by an *impartial Jury*, who know nothing of *Them*, or *their Characters*; and I hope to see the *Free Masons* included in the *same Bill*; for they may be properly said to go in *Disguise*.

I know *these Men* are generally look'd upon, in *England*, as a Parcel of idle People, who meet together only to make merry, and play some ridiculous Pranks; but it is very plain that the wise Government of *France* and *Holland* look upon them in a very different Light; and I humbly hope to see my own Country follow the *Example* of the *latter*, at least, by suppressing such *dangerous Assemblies*.
But

But if a *total Suppression* should be thought inconsistent with our *free Constitution* and most incomparable *Government*, I have an Alternative to offer; which is to lay a double Tax upon all *Free Masons*, as there hath been so many Years upon the *Papists*.

I flatter myself that this Scheme will not prove disagreeable, at present, when *great Sums of Money* are wanted, and *Ways and Means* are so very hard to be found. I am sure, it will be more acceptable to the Generality of Mankind, or at least of Woman-kind, than the *Reduction of Interest of Three per Cent.* without any *Redemption of Taxes*; for as the *Ladies* have a very bad Opinion of the *Free Masons*, and are incapable of being admitted into *that Order*, they will never complain of any Tax being laid upon *keeping a Secret*, which they are not let in to themselves.

I am, Sir, &c.

JACHIN.

F I N I S.